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THE CONVERTED CATHOLIC

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NO CATHOLICS IN THE CATHOLIC
BIBLE

ANTI-CATHOLICISM OF ST. PETER

CATHOLIC INTELLECTUALS
WITHOUT RELIGION

FEBRUARY, 1925

331 West 57th Street,
New York City.

FEB 27 1925

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,

331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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CORRESPONDENCE: All communications in connection with "The Converted Catholic" should be addressed to 331 West 57th Street, New York, N. Y., U. S. A.

Entered as Second-class Matter, January 22, 1916, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 20, 1918.

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Founded by Rev. James A. O'Connor, 1883.

EDITED BY ARISTIDE MALINVERNI

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLII

FEBRUARY, 1925

No. 2

Dr. Drees at Buenos Aires

A recent issue of the Boston "Transcript" said that Dr. and Mrs. Drees, formerly missionaries in Porto Rico, had gone to Buenos Aires to reside there permanently. Members of the "old guard" of Christ's Mission will doubtless remember some of the addresses delivered by Dr. Drees when the Mission was at 142 West 21st Street.

An Odd Question

2062. Is it a sin for a woman to cut her hair?—La.

No.—"Extension," Nov., 1924.

The system of education creative of the mentality indicated by such a question has surely no place in this country. Imagine any American man asking a priest, in print, whether it would be "a sin" for him to let his beard grow!

Catholics in Czech Sunday-Schools

Rev. A. R. Novotny, general secretary Sunday School Association in Czecho-Slovakia writes (Boston "Transcript," Jan. 3):

"We were sorry that the new Catholic Church, the Czecho-Slovak Church, could not have any repre-

sentative because their church has no Sunday-school as yet. We have in this church a great field for our work, and already in some places their children are regularly attending our Sunday-schools."

Paulists and the Radio

The daily papers, Jan. 15, announce the intention of the Paulist Fathers to install a radio broadcasting station at their headquarters, 415 West 59th Street, New York, at a cost of some \$40,000, for their propaganda to "make America Catholic." Let us hope that this effort on their part will reduce the volume of "Protestant speechlessness" that up to now has constituted such a valuable aid to the war on the liberties of the American people by the agents of the Vatican.

Bishop Boneo Yields

The acute situation between the Argentine Government and the Vatican with regard to Bishop Boneo's papers has moderated, for the time being, at any rate. The "New York Times," Dec. 28, 1924, said that the action of Bishop Boneo in sending to Foreign Minister Gallardo, for the Government's approval, the pontifical

document accrediting him as Apostolic Administrator of the Archdiocese of Buenos Aires, came as a general surprise. In a letter accompanying the papers he said that his action was due to his "high consideration for the Government, and the prudence of the Holy See in its relations with civil governments."

Spanish Literature To-day

After 400 years of domination by the Vatican agents Ramon Perez de Ayala said before a book trade conference at Barcelona:

"Our masses do not know how to read, although they have begun to spell. They clamor for pseudo-science and pornographic literature. The authors who cater to this public have hardly evolved beyond the illiterate story tellers of an earlier age. They create nothing of their own. They recast only that which has reached their ears. . . . The real author—the author who labors to endow a nation's soul with a universal conscience—to create pure art and pure science does not exist to-day in Spain, except potentially."—Boston "Transcript" (Jan. 3, 1925).

Pope Pius II and "St. Piwo"

As Nuncio and as Cardinal Legate in Poland Pope Pius II had acquired during his sojourns there a liking for a Polish beer, called "Piwo," and every year after he became Pope he received a consignment from his Polish friends. As he lay on his deathbed surrounded by the Cardi-

nals and Prelates of his Court, exhausted by fever and stricken with thirst, he craved some of this beer, and managed to whisper its name—"Piwo."

The Cardinals and Prelates, thinking that he was invoking some Polish saint whose name was unfamiliar to them, at once began to chant, with much devotion, "Sancto Piwo da Polonae, ora pro Illo" (St. Piwo of Poland, pray for him). The Pope could not refrain from smiling, and died with a smile on his lips, but without having his thirst assuaged.—New York "Times," Jan. 11, 1925.

Inquisition Balked Aviator

A Lisbon dispatch to the Boston "Monitor" (Dec. 27) refers to an article in the "Secolo" recalling the achievements of a Portuguese born in Brazil in the field of aviation. It said that Bartholomeu de Gusmão invented the first flying machine, and that "the official trial was realized in the courtyard of India House in the presence of King John V, the Court, and a multitude of spectators."

This experiment was such a success that de Gusmão became a popular national hero. The report in old chronicles says: "The wonderful machine rose majestically to a great height and then descended to the ground amid enthusiastic plaudits." The King made the inventor a member of the Royal Academy of Portuguese History, and gave him an annual pension of 600 milreis.

De Gusmão's popularity was, how-

ever, short-lived, for the Inquisition feigned to regard him as a wizard, and later Bartholomeu de Gusmão had to flee from Portugal to escape being burnt at the stake. He died several years later, in 1724.

Swedish Clergy's Good Example

When the alien Papalist high priests of Rome staged a Eucharistic Congress in Amsterdam the Protestant clergy took occasion to have a day of prayer and penance and of reminding the people of facts concerning the Roman cult that would seem to have passed out of the minds of many Protestants in Holland. And in December, according to a Stockholm dispatch to the best daily newspaper (Boston) in many respects in the United States (Dec. 22, 1924):

"The central council of the Swedish Society of Clergymen, with a membership of about 2,000 pastors of the Swedish State Church, have sent out a protest signed by Bishop L. Lindberg, president of the society, against the Roman Catholic propaganda in Sweden and the representations of Cardinal van Rossum on the true conditions of the Swedish Church.

"Cardinal van Rossum implied, in a recent book on his private trip to Scandinavian countries and Iceland, that the majority of these peoples were ready to embrace the Roman Catholic faith, and portions of this book have been reprinted in popular religious pamphlets and church calendars. Many articles based on this

book have been published in Holland and Germany as chiefly responsible for Roman Catholic propaganda in Sweden."

Wanamaker's "Biggest Purchase"

"While Postmaster-General I was permitted to make contracts amounting to millions of dollars, especially in arranging to have the mails to foreign countries carried in ships to sail under the American flag," Mr. Wanamaker is quoted as having said once in an address.

"I have, of course, made large purchases of property in my lifetime involving other millions of dollars, and the buildings and ground in which we are now meeting represent a value approximating \$20,000,000.

"But it was when as a boy at eleven years of age, that I made my biggest purchase. In a mission Sunday-school of the Lutheran Church I bought from my teacher a small red leather Bible, about eight inches long and six inches wide. The Bible cost \$2.75, which I paid for in small installments as I saved up my own money that I had earned."—New York "Herald-Tribune," Dec. 27, 1924.

The Italian Protestants in East Cambridge, Mass., have formed a Christian Endeavor Society, called the Societa di Attivita Cristiana. About fifty attended the organizing meeting. Hymns were sung in both English and Italian, and addresses were delivered in the two languages. —Boston "Transcript," Dec. 21, 1924.

RAMON PEREZ DE AYALA

The Boston "Transcript" (Jan 3) had an article about the works of this modern Spanish poet and novelist by J. Fletcher Smith. In it he quotes this author as saying: "I shall soon lose my youth. What you don't know, and it is very important, is that some time ago I lost another Divine treasure, which is Faith. But when I tell you that I studied six years with the Jesuits (two in Carrión and four in Gijón) you can easily explain this second loss."

His second book was entitled "A. M. D. G." (*Ad Maiorem Dei Gloriam*). ["To the greater glory of God" — the Jesuit motto. — Ed.] It appeared in 1910, and stirred up a yet bigger storm, pleasing the radicals and freethinkers, and offending the conservatives and clericals, for it combined a caustic attack on the Jesuitical method of training, with a plea for the secularization of education in Spain. It is a strange mixture of tract and autobiography. It gives us not a little insight into how its author came to lose that "other Divine Treasure, which is Faith."

A Catholic Judge On the Monk

On Nov. 17, in Jersey City a Passionist monk declared, in a Roman church in that town that Protestantism is the curse of the age.

Two days later Judge Robert V. Kinkead at a public dinner repudiated this statement. He said: "I can never subscribe to the view of the Rev. Father Casimir, who recently de-

clared that 'Protestantism is the greatest curse of the age.' Father Casimir's statement is not only absolutely unwarranted, but totally uncalled for.

"Father Casimir does not speak for me when he utters such views, and although I am entirely unauthorized, I feel I can safely say that he does not speak for the Catholic clergy nor the Catholic laity, but speaks for himself, and himself alone. Shun the Catholic bigot just as whole-heartedly as you shun the non-Catholic bigot, because you cannot condone bigotry in your own ranks and condemn it in the ranks of non-Catholics."

As to which it may be remarked that Father Casimir has behind him, in substance, Pope Leo XIII in "Immortale Dei," see page 120 of "Great Encyclical Letters of Pope Leo XIII" or "The Mind of the Vatican on American Political Institutions," ten cents, from this office.

A case of heroism is reported from Naples concerning a girl, thirteen years old, who came regularly to Salvation Army meetings, and was subject to strong persecution at home, and threatened with punishment. The girl endured all like a true Salvationist, and continued to attend the meetings. When the parents saw that severe beatings would not shake her faith they inquired into The Army's teachings, and have now consented to their daughter becoming a junior soldier.—New York "War Cry," Oct. 25, 1924.

Deceiving Massachusetts

In the New York "Herald-Tribune," Dec. 11, 1924, a letter appeared from Jean Macalpine Heer, National Labor Committee, Department of Public Information, with the above caption, in which she said:

"We disagree with the view expressed by Professor Machen that the whole issue was that of state's rights; that Massachusetts objected to Federal control of child labor.

"We are sure that the people of Massachusetts were deceived into a belief that Congress, if given this power, would attempt to regulate sons under eighteen. This belief was instilled in them by cartoons in the public press, by posters and by leaflets distributed throughout the State. Figures in the office of the Secretary of State of Massachusetts show that the Citizens' Committee to Protect Our Homes and Children spent over \$15,000 to defeat the amendment in Massachusetts. Most of this money was secured from business corporations. Two thousand dollars were spent upon advertising in the Boston papers. Perhaps Professor Machen would change his views as to what defeated the referendum in Massachusetts if we could show him some of the literature which was sent out to the voters."

In this connection it may be noted that at the convention of the American Federation of Labor at El Paso, Tex., Nov. 21, Treasurer Daniel J. Tobin, of Cambridge, Mass., said in reference to the Massachusetts vote

against the Child Labor Amendment in November:

"One particular religious organization circularized every parish with a carefully prepared letter, in which the scope and backers of the amendment were misrepresented. In it, it was stated that the amendment was of Bolshevik origin, that only Bolsheviks and foreign agitators favored it.

"The people of Massachusetts did not understand the law. I am satisfied they will yet ratify it. But we must work."

1620. Does the Church in any case grant to a divorced person a dispensation to remarry if such person becomes a convert to the Faith?

Answer: Unless it can be proven that on account of some impediment the first marriage was invalid the Church cannot grant a dispensation. There is, however, the Pauline Privilege, which permits a convert to Christianity to marry again, if the first marriage occurred when both were unbelievers—that is, not baptized—and when after the conversion of the one party the other refuses to cohabit peacefully and without injury to the religious obligations of the converted party.—"St. Anthony Messenger," Nov., 1924.

"Unbelievers—that is, not baptized"—is good.

The words of Jesus are more miraculous than any miracles He ever wrought.—Dr. G. Campbell Morgan.

A National Peril in Papalism

In the December, 1924, issue of this Magazine we cited a "casus conscientiae" from a Papalist publication which showed the line of reasoning, from a religious point of view, of the selection by the authorities of the alien Roman Church as to which National, State and municipal laws they would obey or disobey — especially disobey. In the Boston "Transcript," Nov. 24, 1924, is part of a statement made by Judge W. M. Maltbie, of the Superior Court, Hartford, Conn. when a number of professional men appeared before him charged with violation of the liquor laws. He said, in part: "Every one of you has professed here to a part in these transactions in breach of the laws of your country and the Constitution of these United States. . . . You are supposed to represent property, respectability and social position; what are you, after all, but participants in crime, instigators of crime? And you set yourselves up and you say, 'I will choose what laws I will obey.' Well, if you can choose what laws you will obey, any man can choose what laws he will obey; and if you do that, what becomes of our country? You are digging at the very vitals of our country."

Judge Maltbie was quite right. And the Roman hierarchy and their henchmen are digging at the very vitals of our country every day. And it is high time not merely for every Protestant, but for every citizen, who wishes the continuance of this Republic and its political institutions

not only to abandon his or her "speechlessness," but to take active steps to defend the nation from the machinations of those who wish to destroy all civil and religious liberty.

"PROTESTANTS AND CATHOLICS"

This is the title of a new book from the pen of Rev. Dr. Edwin Dunton Bailey, of Glymont, Md. It is packed full of important facts, the value and importance of which are unknown to the great mass of the membership of the evangelical churches, chiefly because of the "speechlessness" of the denominational pulpit and press during the last thirty years.

It is an excellent work for Protestants to pass on to Roman Catholics after having first mastered its contents themselves. It contains twenty-five chapters, of which XVII to XXI deal with the absence of Catholicism or anything resembling it not only in the New Testament, but in the teachings and practises of the apostles, and the organizations of the "churches" during the first half century following the Ascension of our Lord.

Not the least interesting features of the book are the appeals to the Roman Catholic people themselves, and we hope that Protestants will bestir themselves to get copies of the book into their hands—not an easy task, but one likely to produce results if it can be accomplished in individual cases. The book can be had from this office.

SUPERSTITIONS

Some intelligent Roman Catholics try hard to arrive at the conclusion that medieval superstitions are things of the past, and that their Church now is abreast of the times.

To be convinced of the contrary it should suffice to take a glance at any devotional magazine of Rome.

For example, August-September issue of "The Rosary Pilgrim" is filled with so many superstitions, with such extravagant practises, and such a childish display of crude animism that anybody possessed of but slight understanding of true Christianity is tempted to lose patience. In this magazine the name of Jesus Christ very seldom occurs but page after page contains appeals to idolatrous practises. It is all Mary from beginning to end. Mariolatry here is triumphant. "De Maria nunquam satis." "About Mary there can never be enough," writes Rt. Rev. John J. O'Connor, bishop of Newark, giving his official approval to the publication in question.

Space forbids to quote all the childish devotions recommended by this magazine to the Catholic laity, for the sole purpose of exploiting them. It treats them as "Mary's devoted clients." It says that "our Blessed Mother herself taught St. Dominic the devotion of the Rosary," and that "history records the conversion of hundreds of thousands of heretics and millions of sinners through its use." The Rosary, according to the editor, is immensely more powerful than Jesus Christ Himself. He exhorts

the faithful readers to send in their "intentions," assuring them that "they will be placed before the statue of our Holy Father St. Dominic, close to a large relic—a piece of the bone of his skull. Many remarkable cures and special favors have been obtained during the past year by persons whose names have been written on a little slip of paper and placed under this relic." Apparently the Holy Father, St. Dominic, is unable to remember names unless they are written and placed as indicated under a part of his supposed skull. Some readers may be amused to find in the following page a recommendation to use a similar procedure in respect of the Holy Virgin, the Queen of Heaven and earth, who governs her subjects. Petitions sent to her will likewise be kept at the feet of our Lady's Statue close to the precious relic of her veil and sepulchre!

Here is a vein of humor which seems inexhaustible. First the necessity of writing the petitions to refresh the memory of "Our Lady"; second, to place them under her feet; third, to put them in contact with the supposed veil of Mary, of which hundreds, if not thousands of churches, claim the possession; and fourth, "close to her sepulchre." This last proposition should provoke the Pope to anathematize the contributor of this article for his denial of the Assumption of Mary, for, according to the feast of August 15, promoted by Rome, to entice more clients to these devotions, the Virgin Mary's body does not lie in a sepulchre, but it was transferred

to Heaven, there to be incoronated. But the Pope's "American subjects," as they were called by Cardinal Falconio, believe anything bearing the approval of Bishop O'Connor.

On page 6 of this journal, superior in its imaginative powers to the "Arabian Nights" we find the following: "It may interest our kind friends to know that there has been sent to us from Rome a tiny particle of the house in which Our Lady was born. This will be exposed on the Feast of the Nativity together with relics of the veil of our Blessed Mother." The house alluded to is said to be actually in Loreto, Italy. The tradition of the Roman Church asks us to believe that that house was transported to Dalmatia, and from there by an angelic air-mail service again to Loreto.

What shall we say? There are two things infinite—the mercy of God and the imbecility of the clients of such absurd devotions—made such by the Papalist system of education.

Further on we read, to our consternation, that a certain saint called Blessed Jordan, being sick, was persuaded by the devil, under the form of a visitor to neglect the taking of medicines. The peculiar information puts on the lips of the devil the following bargain: "On your side no more preaching to the brethren, and on my side no more temptations or assault." Listen again to this: "Brother Peter d'Aubenas saw in a vision a multitude of demons hovering over the same convent, and filling the cloister with an infernal stench, but hosts of angels cast them

away, while one of them perfumed the air with a censer." For one who knows history there is no reason for surprise in regard to these demons doing this piece of naughty work. Peter d'Aubenas has deserved canonization in recognition of his splendid work in the Roman Inquisition.

From the demons filling the cloister the inimitable writer passes to urge a subscription contest, promising "a beautiful Sacred Heart or Immaculate Heart of Mary painted on satin and tastily framed as first prize to the one securing the greatest number of subscriptions." Other painted and framed hearts of less value are promised as second, third, fourth prizes. The work of painting and framing Sacred Hearts is an exclusive title of the Roman Church, and these butcher-artists ought to get a copyright from Washington, D. C.

A suggestion from a devoted Rosary Pilgrim to form a little Guild, with these ends in view, "has been heartily approved, and plans are under way for card parties during the winter." Rosary and cards seem to be on friendly terms, and can be played with equal enthusiasm for the truly laudable purpose of swelling the incomes of the promoters.

The climax, however, of this excellent type of Roman religion is, perhaps, found in the claims, set forth in numerous instances from the readers of "The Rosary Pilgrim," that the roses blessed at the Rosary Shrine, Summit, N. J., possess a wonder-working

power to cure "toothache, substituting hospital treatment, sparing an operation," etc. Rose leaves perform the same wonders, even if they are simply put in the pockets of the person desiring to be relieved. Others have been the recipient of "particular favors" drinking the water the roses were steeped in. Spells and colds are instantly cured by applying the roses. Nerves and hearts are improved by the simple fact of wearing the blessed roses. Stomach troubles disappear as if by magic also through some petals of roses thus blessed at the famous shrine. The power of the blessed roses is just as wonderful as the Shrine and the Statue of New Jersey. Success in examinations are not attributed to diligent study, but to these roses bought by the clients of the sanctuary.

These Roman roses outrank the best of doctors, for one of their devotees says that while his physician was unable to cure the right vocal cord, the roses did the trick well.

Another overzealous devotee uses the roses, together with Lourdes water, and the results obtained are beyond the power of expression. A lady testifies very seriously that the rose-leaves cured her stomach from cancer, so that the operation which was thought indispensable became unnecessary. If all this was founded on fact it would look as though the time was approaching when medical and surgical schools would be forced to close.

And this is part of the Only True

Religion (save the mark!) which the Roman hierarchy wishes to fasten on America. To make America Catholic is to lead the American people into paganism, idolatry and primitive animism. These alleged magic tricks have nothing to do with the pure and simple religion of Jesus. Indeed they tend to keep people away from Him.

A. M.

ROME AND DIVORCE

"The Roman Church," says the "Toronto Sentinel," Oct. 21, 1924, "would like the world to believe that divorce is a sin that is confined to Protestant countries. The answer to all the Papal anti-divorce propaganda is that the Roman Church is the only Church in the world that attempts to annul valid marriages and separate legally married people. In countries where the priests rule thousands of people simply live together without going through a marriage ceremony, because they cannot afford to pay the marriage fees demanded by the priests. Marriages are 'annulled' by the Church of Rome, and this policy is much worse than a civil divorce, because it places the brand of illegitimacy upon innocent children and liberates both parties to marry again. In countries where the dark-age decrees of Rome are enforced the moral standard is lower in every way than in Protestant countries where civil law is supreme."

METHODIST ANSWERS MONK

At the Church of Our Lady of Victory, Jersey City, Father Casimir, a Passionist priest, was reported by the local press as having said, on Nov. 27, 1924, that "Protestantism was the greatest curse of humanity," and further that he defined it as "infidelity on the one hand and imbecility on the other."

On Dec. 14 in a sermon Rev. Geo. Muller, pastor Summit Avenue M. E. Church, Jersey City, departed from the "Protestant speechlessness" so widely characteristic of the general denominational pulpit at large and made a trenchant reply. Among other things he said:

"The foundation of the Christian Church is Jesus Christ, and no one who rejects the deity of the Saviour is worthy of the name Protestant. The true Protestant accepts the Christian faith as contained in the New Testament, and regards anything that cannot be sustained by argument from the New Testament as unessential to salvation. If that principle is a curse to humanity, let those who think so make the most of it, but let them not misrepresent Protestantism and then denounce their misrepresentation of it."

After referring to one or two of the most striking contrasts between the philosophy of Papalism and Protestantism he said: "Protestantism stands for democracy in religion. It insists upon the right of independent thinking and private judgment under the guidance of the Spirit of God. The very existence of the Roman Catholic Church depends upon its denial of this right. Were it to admit indi-

vidual thinking in matters of faith and morals the very foundation stone of priestly authority would disappear. There is practically no chance whatever for the free spirit of investigation and individual judgment which is the glory of our American life. . . .

"In our own country, despite the fact that there are numbers of Roman Catholic people who are individually high minded and strong, we must admit that the forces that are struggling to make Jesus King in all realms of life have not received any decided impetus where the Roman conception holds sway in any community. How much Sabbath observance is promoted by Roman Catholicism? How much strength is given by Roman Catholics to the cause of political righteousness when decent citizens fight corrupt political organizations and try to elect men who stand for high ideals, even though the candidates be Roman Catholics themselves? And in the greatest reform of the century the Roman Catholic Church as such has had no part, and Protestantism is the only real religious force that deserves credit for effecting the legal banishment of that age-long curse—the saloon."

"Protestant Speechlessness" is the title of a pamphlet now in the press from the pen of Pastor Malinverni, and we hope that subscribers and friends will do their utmost to push its distribution.

THERE ARE NO "CATHOLIC AMERICANS"

There is not a single "Catholic American" in the United States. There are many American Catholics—that is, Catholics who were born in the United States, which comprises the sum total of their Americanism, if they are "good" Catholics.

In the Jesuit organ, "America," Dec. 27, 1924, the phrase Catholic Americans occurs in an article dealing with the attitude of the membership of the alien Roman Church in respect of prohibition.

It would appear that the "dry" teachings of the Albigenses were among the heresies for which Pope Innocent III ordered their extermination by the sword. In the editorial referred to we are told that St. Bernard condemned their "dry" tenets, saying, "They are heretics, not because they abstain, but because they abstain heretically." An utterance incomprehensible to the mind of the average man not educated to comprehend Roman sophistries. It is a little difficult to follow the author of the editorial in one of his own paragraphs, for we read: "Drunkenness

is a mortal sin. If the penitent will not avoid what to him is a proximate occasion of that sin he cannot be absolved;" but eight lines lower down we are told that "the use of alcoholic liquors is not sinful. Per se, there is no greater harm in taking a drink of whisky than there is drinking a glass of water." Just how a man can become a drunkard without taking a drink of some intoxicating liquor is not stated. Every drunkard began with "one glass"—which has done him, personally, great "harm" later on. It will be news to many, too, that "drink is the work of God, drunkenness the work of man." We have yet to see, or even hear of any intoxicant that was not the result of purely human labor.

But to return to the matter of "Catholic Americans." The expression is a contradiction in terms. One might as well write of "white negroes" or "holy devils." We have only to put the fundamentals of Catholicism and Americanism side by side to see their irreconcilable antagonism.

Catholicism

1. Autocracy. Government descending from an autocrat at the top downwards.

2. Implicit obedience to the power above without, necessarily, any knowledge on the part of the governed as to the "reason why."

Americanism

1. Democracy. The government originating with the people, and operating upwards by persons elected by the people to operate its machinery.

2. Obedience to the laws enacted by the people's representatives, elected by those who wish certain things done that they consider necessary for the good of the community.

Catholicism

3. Education for the few: to be used for the purpose of carrying on the work set them by the autocratic group at the top.

4. The local priest, the center of the life of every family in his congregation, the authority by which every individual must shape his life in all its relations, even the most intimate.

5. No responsibility on the part of the individual for his conduct, except to obey the commands of "the Church," represented by the local priest.

6. The purposes of "the Church" to come first in all action likely to produce political results.

7. The Roman Church is "the only true Church"; and all other denominations are heretical, and should be put off of existence if possible.

8. Condemnation of civil and religious liberty on principle, and the whole nation under the sway of the Vatican. Marriage, education, the press and religious worship all under alien Vatican control.

9. Suppression by force—spiritual, moral, physical, legislative or economic—of persons and organizations that object to or resist Vatican despotism.

10. The alien Church over the State.

Americanism

3. Education for the many, that every man may be able to judge wisely as to what is best for himself and the community in which he lives.

4. Every man "the captain of his soul" in accordance with his own religious, intellectual, business and domestic ideals.

5. Personal responsibility of every man to God and to the State for his actions, it being presupposed that his education has fitted him for the proper discharge of his duty to both.

6. The welfare of the State and the community to come first in all action likely to produce political results.

7. Religious liberty for all churches, only limited by the civil rights of individuals and the rights of the State.

8. Civil and religious liberty for all limited only by the rights of individuals and the State.

9. Free discussion of matters in dispute in the intellectual realm, and, if necessary, appeal to the bar of public opinion, or the courts.

10. All churches equal before the law obeying the laws of the State.

A glance at these two sets of principles will be sufficient to show that it is an absolute impossibility for any individual to live according to both of these two sorts of diametrically opposed principles.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me."—John 5: 39.

THE LORD CHRIST—THE IMMEDIATE SAVIOUR

And Jesus having compassion on them, touched their eyes, And immediately they saw, and followed him.—Matthew xx, 34.

And coming to her, he lifted her up, taking her by the hand; and immediately the fever left her.—Mark i, 31.

And he laid his hands upon her, and immediately she was made straight, and glorified God.—Luke xiii, 13.

Jesus saith to him: Arise, take up thy bed and walk. And immediately the man was made whole: and he took up his bed and walked.—John v, 9.

And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins? And he said to the woman: Thy faith hath made thee safe [saved thee—King James Version], go in peace.—Luke vii. 48-50.

Crazed by drink, a young longshoreman, of giant frame and brawny arm, stepped out into the aisle at last Sunday's meeting in The Army's hotel and, with a wild threat to kill, swung a chair at Brigadier Winchell, speaking from a platform but slightly raised above the main floor.

"I'll kill you," he screamed. "I'll kill you and your religion."

With that he made a wild lunge, missing the brigadier's head by inches only and splintering the chair on the platform. Quite cool, the officer, a white-haired veteran of a thousand battles, stepped around his antagonist and gripped him by the arm.

"Come this way, friend," said the brigadier, half shoving, half pushing the other before him. "Just step in my office and we'll settle this fight."

The other men in the meeting offered to take care of the man themselves and turn him over to the police. But the brigadier would hear nothing of it.

"You'll do no such thing. I can take care of him myself, and don't want any outside interference."

Nevertheless, some of the biggest men followed the brigadier and his companion to the office and then stood watch outside. When the two were alone the brigadier dropped on his knees and asked Divine guidance in dealing with the young man before him. Nonplussed, the drunken scrapper knelt beside him, and some few minutes later all in the hall were surprised to see the officer and the young man come out together, the latter sober and eager to testify to a change of heart.—New York "War Cry," Dec. 14, 1924.

Any reader can see that this Salvation Army story is really a miracle wrought by the Lord Christ on the New York Bowery in 1924 on all fours

with the texts above that tell of His power to deal with diseases of the body and of the soul not only effectively, but immediately.

In other words, Jesus can do for your soul, right here and now, what he did for this young longshoreman the other day. In a "few minutes" his body had, by divine power, been rid of the effects of liquor and also his sins had been forgiven and his whole life changed.

And such occurrences as this one are by no means rare.

Jesus Christ is not really a corpse on a crucifix, a babe in His mother's arms, or a consecrated wafer transformed from flour and water into "the body and blood, soul and divinity" of Himself.

He is a living, loving Saviour, full of compassion for all the sinners for whose salvation He laid down His life on Calvary, strong to deliver and mighty to save from the uttermost of sin and degradation to the uttermost of exalted spiritual experience to which the most pious soul can aspire.

He is the same yesterday, to-day and forever.

The special feature we desire to emphasize now is the "immediateness" of the real salvation of the real Christ. The priests of Rome talk and write about their work for the "salvation of souls," but when one inquires just what that salvation is, we find that it merely means accepting the teaching and obeying the commands of the Vatican politico-ecclesiastical machine. No Roman Catholic knows that his sins are "forgiven," as Christ forgave, them when He was on earth—once for all. No Catholic is sure of Heaven, although he is sure of "Purgatory," only about one degree better than Hell. If a man says that he is sure of entering a state "by far the better" (Philippians i, 1) in the hour of death, the priest will say that he has a good opinion of himself, or that he is presumptuous.

Of course this is not the salvation that Paul had. He also was an example of the "immediateness" of our Lord's transforming power. In Acts ix we read that as he was riding to Damascus in order to persecute the followers of Jesus in that city "suddenly a light from heaven shined round about him. And falling to the ground" he heard our Lord ask why he persecuted Him. Replying, Saul of Tarsus asked who the speaker was, and when the Saviour said "I am Jesus, whom thou persecutest" Saul's whole character and life were transformed in an instant of time, for his query, "Lord, what wilt Thou have me to do?" implied not merely recognition of the Saviour as his God and his Lord, but absolute surrender of himself to carry out whatever commands might come to him from the Lord Christ.

And while the life of Paul was filled with persecution, harassments, trials and physical sufferings of many kinds, yet he was always possessed of the peace of God that passeth all understanding and of the joy of the Lord, which he proved to be strength indeed.

St. Paul never said Mass, never went to confession, never gave abso-

lution, never prescribed or performed a penance, and knew nothing about Purgatory, the infallibility of either the Church or the Pope, the need of intercession for sinners by the Mother of our Lord, or "saints" and, in fact, was not a Roman Catholic at all. On the other hand, he did know that he was saved, that he was reconciled to God, and that when, in the hour of death he should meet God, it would be in the character of one of the children of the Kingdom, to all of whom Christ is the Elder Brother.

There is one outstanding feature common to all the persons referred to in citations given above. They were, in every case, near our Lord's person. Our Lord was in the Bowery meeting, and He was also in the office to which the young rowdy was taken by the Salvationist.

If you, dear reader, are tired of the stones that have been given you for spiritual bread; if you are weary of the unending round of confession, penance, absolution; if your prayers before images and pictures have brought no response; if you are tired of obeying the commandments of men issued from a religious machine, in the making of which Christ had no part nor lot (as you can find out for yourself by noting the OMISSIONS from the text of your own Bible); do what the persons did who received immediate and complete deliverance from our Lord.

First, approach Him. Right now, and just where you are. Forget all the priests and "saints" and angels and the Virgin Mary, and the Church itself, but address yourself to Christ Himself. He has invited you to come to Him (Matthew xi, 28) promising to "refresh you" if you do, or to "give you rest," as the King James Version puts it, asking Him for the forgiveness of all the sins of the past. He has "all power" in heaven and earth, and has never given any of it to any apostle or priest or Pope who ever lived. Second. Believe that He hears you, and that the promise will be fulfilled in your case, as it has been in the history of hundreds of thousands through all ages.

Contrary to the teaching of the Roman Church, Christ made a complete sacrifice on Calvary; there is therefore no need for the unbloody sacrifice of the Mass; He made one offering for all men for all time, effecting a complete salvation that needs no piecing out by good works on the part of sinners, whether saved or unsaved; He wrought a complete salvation (the Blood of Jesus Christ His Son cleanseth us from all sin—1 John i, 7). So that there is no need of any "Purgatory." If there be no "Purgatory," and you have, by faith, laid hold on your share of the complete salvation wrought for you on the Cross by our loving Lord, you can then enjoy the peace of God every day of your life and the sure and certain knowledge that sudden death would be sudden glory for you.

NO "CATHOLICS" IN THE CATHOLIC BIBLE

We Catholics are authorized by no less a person than Christ Himself to teach the nations with His assistance and that of the Holy Spirit to the end of all time. — Rt. Rev. Mgr. John A. Sheppard, Pastor of St. Michael's Church, Jersey City, and Vicar-General of the Diocese of Newark, N. J.

On Dec. 22, 1924, Monsignor Sheppard said in a statement published in the "Jersey [City] Journal" that he was in accord with Father Casimir's general proposition — "Protestantism is a curse to humanity," which, in his opinion, represents those "who believe in the infallibility of the Scriptures when they read it and cull their own religion from it. They have no fixed creed beyond their own individualism, and are a curse to humanity, for they would certainly wrest from the Holy Book doctrines that would lead to their own and others' destruction." In passing we may observe that the number of people who believe the Bible to be infallible and are not affiliated with others like themselves who have formulated a fixed "creed" of some kind is negligible.

If the Monsignor had spent a little time in studying the New Testament of his own Church he would have failed to find any teaching supporting his arrogant claim.

None of the Apostles were ever "Catholics" or anything like them in either doctrine or practice.

High Lights of the Roman Cult

Among the most prominent features of the religious cult of Mgr. Sheppard and "we Catholics" that differentiate it from Protestantism are:

1. The Mass—the "unbloody sacrifice" of "the body and blood, soul and divinity" of our Lord daily, because the death of Christ on the Cross was not sufficient to appease the wrath of God against the members of "the only true Church."

2. In this function the consecrated wafer made of flour and water is transformed, by the saying of certain words by the priest, into the actual body and blood of our Lord.

3. Confession of sin by the individual to a priest who is declared to possess delegated power from God to "grant absolution"—for practical purposes, to "forgive sins," and the prescribing of penances—penalties for sin—by the priest.

4. The thrusting of the Mother of our Lord and "saints" into the position of intercessors between the sinner and Jesus Christ.

5. "Purgatory"—As a result of the incomplete salvation from sin, resulting from the incomplete forgiveness of sins, resulting, in turn, from the incompleteness of Christ's atoning work on the Cross, all Catholics, after death, have to spend an indeterminate number of years in a state or place of torment scarcely less terrible than Hell itself in order to fit them for the presence of God.

6. The Apostle Peter was appointed

by our Lord to be the head of the Church at large and also to be the foundation upon which it was to be built up.

7. Salvation (Roman Catholic brand) resides in membership in that Church (outside of which the Creed of Pope Pius IV declares there is no salvation) and not by a personal experience by the individual of the saving power of Christ.

(At least in theory, persons become members of evangelical Protestant churches because they profess to have already enjoyed such experience).

None of these (one excepted) in Douay Bible.

In spite of all the isolated passages taken from their context by the Roman apologists in support of these features of the Papalist cult, we say, without fear of contradiction, that none of the Apostles or of the converts they won for the Gospel knew anything of these propositions.

One exception so far as the Douay Bible is concerned, might be noted in that the Greek word "metanoieite" is translated as "do penance" (the only exception to this misrendering in the writer's copy—approved by Cardinal Gibbons—being Mark i, 14, 15). The King James Version more correctly renders the word "repent," signifying a revolutionary change in conduct, something very different to performing a penalty for sin. In Papini's "Life of Christ," pp. 73, 74, that author—a

bitter opponent of Protestantism and all its works—says:

The word of Mark "metanoieite" should not be translated "repent;" "metanoia" means rather the changing of the mind, the transformation of the soul. Metamorphosis is a change of form; "metanoia" a changing of the spirit. It ought rather to be "conversion"—that is, the renewing of the inner life of man.

Which is more than merely Protestant doctrine—it is evangelical Protestantism of the D. L. Moody and Salvation Army type—and amounts to an indictment of the translators of the Douay Bible of "doctoring" the Word of God to suit the purposes of the Church.

This exception—an important one—noted, we observe, that nowhere is the word "Catholic," or any equivalent, found in the Catholic Testament. The first name applied to the disciples of Christ was "Christians," and applied not at Jerusalem but at Antioch, and by Gentiles—not Jews (to which latter people all the Apostles belonged).

Our Lord did not teach one of the doctrines mentioned above, and His command to His Apostles was to "teach all nations," . . . "teaching them to observe all things whatsoever I have commanded you." There was no authorization to teach any inventions of their own; and, indeed, the Seer of Patmos, in the last chapter of the Apocalypse, said: "If any man shall add to these things God shall add to

him the plagues written in this book."

The subject is, of course, too large for one article, but a few points concerning St. Peter and his teaching may be noted.

Had St. Peter been a "Catholic" at all, let alone "the first Pope," what might we reasonably expect to find in his Epistles? Assuredly, at least, the features emphasized that are mentioned above.

The Silences of St. Peter

Had he been Pope, or even recognized head of all the Christians, we should be justified in expecting:

1. That he would have asserted his position as Vicar of Christ and visible head of the Church on earth, directly or indirectly.

2. That he would have addressed his Epistles to the pastors of the churches, to be communicated by them to their several congregations.

3. That he would have stated all the "Catholic" essentials mentioned above, emphasized their importance, and given, at least, general instructions as to the details of any ceremonies involved. Surely no such revolutionary religious teaching as conferring on priests the miracle-working power of transforming flour and water into the actual "body and blood, soul and divinity" of our Lord, and of forgiving sins would ever have been passed over in silence had the Apostle been "a Catholic."

4. He would surely have notified all whom it might concern, of the position in the Church to which he had been appointed by our Lord, and

also declared himself "infallible," at least to the extent defined by the Vatican Council of 1870.

5. In view of his approaching death he would surely have claimed for his successors the same love, respect and obedience that he enjoyed himself, as he would have stated in some form of doctrine of apostolic succession.

No mention of any of these things is to be found in either of his Letters.

Anti-Catholic Teaching of St. Peter

Besides the silence of St. Peter on "Catholic" fundamentals, some of his statements are positively anti-Catholic in character.

In chapter I he says, addressing the laity (verses 3, 4, 5) that "God the Father . . . hath regenerated us into a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance, incorruptible and undefiled. . . reserved in heaven for you, who, by the power of God, are kept by faith unto salvation."

No reference here to "Purgatory." And if any Catholic told his priest that he had been "kept by the power of God, through faith unto salvation" for the past week he would doubtless be told that he was a very "presumptuous" man.

In verses 15, 16, he tells his readers, "Be you also in all manner of conversation holy: Because it is written, 'You shall be holy, for I am holy.'" A similar comment would apply.

In chapter II, verse 5, he says: "Be you also as living stones built up, a spiritual house, a holy priest-

hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," and he proceeds to quote, "Behold I lay in Sion a chief corner stone, elect, precious. And he that believeth in Him shall not be confounded." So he had no idea that he himself was the "rock" on which the Church was founded. He further quotes: "The stone which the builders rejected, the same is made the head of the corner"—which could not possibly refer to the Apostle himself.

Still more anti-Catholic in teaching is verse 9, which says, "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people." The word "priesthood" is placed among the words "generation," "nation" and "people," clearly showing that he was not addressing the members of a hierarchy, but all believers, women, of course, included, for none of the three terms used could possibly be applied to any body made up of men only.

In verses 13 to 17 the apostle inculcates obedience to the pagan government of Rome, and he in nowise suggests the Papalist practice of selecting which laws should be obeyed and which should not, or that any church dignitary should declare any law of the Roman Empire "null and void," as Pope Pius X did in 1911, the law passed by the Portuguese Parliament separating Church and State.

In verse 18 of Chapter III he says that "Christ died once for our sins, the just for the unjust." If he had known anything about the need of

any "propitiatory" "unbloody sacrifice" of the Mass, that was the place for him to set forth that doctrine. And in verses 19 and 20, while referring to "spirits that were in prison," there is no suggestion whatever of the torments of "Purgatory" themselves, of any purifying effects of such on the sufferers, or of the efficacy of any efforts of living persons to effect their release.

In the second Epistle, the apostle refers (chap. 1: 14, 15) to the near approach of death, but there is no suggestion of "Purgatory" either for himself or his readers. And in verses 20 and 21, while he asserts the divine inspiration of the Scriptures, he makes no claim to any right to interpret them, either for himself or any successors, or for the Church itself or any of its officers. And while chapters 2 and 3 go into the description of many forms of false doctrine and evil doings that will become prevalent in the future nowhere does he refer to any ecclesiastical individual, or even body, to whom they are to look for either guidance or instruction.

Limits of space forbid further discussion of the absence of Roman Catholic teaching in the writings of St. Peter. But enough has been written to show that if he were to return to this earth he could not, judged by his writings and his sermon on the Day of Pentecost, perform a single one of the official, everyday duties of even a parish priest of Rome—and those of a Pope least of all.

BREVITIES

"The Vincentian," Nov., 1924, has a letter written from the House of the Good Shepherd, Seattle, Wash., in which Betty Perkins begins by saying, "I am a little Protestant girl." How did she come to be an inmate of such an institution as that?

* * *

A writer in a Catholic paper says that a person "who believes himself to be immediately ready for Heaven at any time" "has an exalted opinion of himself." Not at all—or at least, not necessarily. Such a man has only that assurance of salvation that God wishes every man, woman and child on earth to enjoy.

* * *

Question: Is it a very particular duty for a woman to vote? I did not vote at the primaries; should I vote in November?

Answer: Yes, by all means, vote. Whatever you think of Woman Suffrage in general, it is a duty for women, now that they have the vote, to exercise it. You may think that your one vote will do little good. But the votes of all the Catholic women in the land would certainly do a great deal of good.—"The Vincentian," Nov., 1924.

* * *

The Wise Man of "St. Anthony Messenger," in reply to a query as to whether it is a "sin for a woman to give her incorrect age providing it does not concern a serious matter," said: "Since a lie is always a sin, to lie about your age is necessarily a sin,

but if it be a matter of little importance, or if it does no serious harm, it is only a venial sin."

This is along the same lines as the ruling by Papalist officials that gambling in defiance of State laws is not gambling if it is for the benefit of some project of the Roman Church.

* * *

Happening to come across the thirty-second annual report of the Women's Protestant Union (1923) my eyes fell upon the following paragraph on page 21: "One little girl rescued from a convent school has been placed in a suitable home. Her Romanism rolled off her like water, but at the same time her years under the care of the nuns have left behind a lack of entire truthfulness, and an inclination to deceit. This is nearly always the result of convent education."—Baron Porcelli, in "The Irish Protestant," Nov.-Dec., 1924.

* * *

All the highways of the Bible lead to a person—the Person of the Christ. When the student, with unprejudiced mind, will search he will always find himself brought into the presence of this Person. In Him, and in Him alone, is life to be found. And that, not merely by intellectual apprehension of the Person revealed, but in volitional spiritual and moral surrender to Him.—Dr. G. Campbell Morgan.

If your subscription is overdue, will you please pay up at once? Every single dollar counts in pushing forward the work of Christ's Mission.

Kajetan Dunbar, writing from Milan in the New York "World," Jan. 19, 1925, says, in a lengthy dispatch:

"The Fascist press in its headlines demands death 'to Protestants, Jews, atheists and Freemasons.' These slogans are doing the cause more harm than good, for they are arousing the ire of thousands who never engaged in political strife." . . . Of the Minister of the Interior, Federzoni, he says: "This man, with the smile of a cherub and the heart of a fanatic, is the most devout Catholic in the Cabinet. He never misses morning Mass and is firmly convinced he is doing a good service to humanity by warring on the Freemasons, Protestants, Jews and atheists." Which all goes to show that "the Rome of St. Bartholomew's is just the same to-day."

* * *

The New York "Times," Jan. 18, had a dispatch from Denver, declaring that in the event of the Colorado Legislature passing a law forbidding the possession or distribution of alcoholic wines for sacramental purposes the law will be defied by the priests of Rome. It quotes "The Denver Catholic Register" as saying: "It does not matter how many laws they pass we will get it and use it. They can send us to jail until we rot, but the Mass will be celebrated with fermented wine, and celebrated regularly, in Colorado. If necessary, priests will come here by the hundreds to keep celebrating Mass." As the Volstead Act (we believe) specifically provides for permits for sacra-

mental wine the suggested defiance of State law is not likely to be put into effect; but we presume the editor of this paper, Rev. Matthew Smith, considers himself a one hundred per cent. "American" citizen.

* * *

The Lutheran Church in America, it was announced yesterday, would take up what was regarded as a challenge in the announcement of the Paulist Fathers, that they were going to establish a broadcasting station in this city.

The Lutheran Church will reply with what are described as "direct Gospel messages" to the broadcast of the Catholic station, making use of KFUE, a 500-watt, type B, broadcasting station at St. Louis.—New York "Herald," Jan. 16, 1925.

* * *

A London correspondent writes to the Boston "Transcript," Jan. 10, after saying that the Roman Catholic party is the strongest one in Holland, politically: "The two religious groups are divided by the Roman Catholic and Protestant dogmas. The Roman Catholics claim the right of holding public processions (which are still prohibited by law), while the Protestants desire strict adherence to Sabbath observance, in regard to which the Catholics are inclined to hold more lenient views."

When you have read this Magazine through carefully at least twice, will you please mail it to some Roman Catholic, directing attention to "The Gospel in the Douay Bible" article?

The Lord Baltimore Toleration Bill

In "America," Dec. 27, 1924, is a letter from George F. O'Dwyer, Lowell, Mass., containing a citation from the *North American Review*, 1825 (no page, number or month given) in which part of the Toleration law is quoted, but which states: "This law was passed by an assembly composed entirely of Roman Catholics, and is the more remarkable as being the first legislative act, it is believed, which is recorded to have been passed by any government in favor of unlimited toleration. . . . This law . . . was the spontaneous act of an assembly of the people." Which goes to show that the agents of Rome misrepresented things a hundred years ago, as they do now. But it is to be noted (according to p. 268 et seq. of McKim's "Romanism in History"):

1. The Legislature that passed this Act was two-thirds Protestant.

2. The four Roman Catholic members objected to the principles of the Act, as contrary to their religion.

3. The terms of Lord Baltimore's charter compelled him to tolerate the religion of the Anglican Church.

4. The necessities of the colony compelled him to do all in his power to attract colonists from Virginia and Massachusetts.

5. The Act of Toleration passed April 21, 1649, was not confirmed by Lord Baltimore till Aug. 26, 1650.

6. Religious liberty, in the Protestant meaning of the phrase, was not established by the Act, for denial of the divinity of Christ or the doctrine of the Trinity was punishable by confiscation

or death, and reproachful words about the Virgin Mary involved the penalty of fine, whipping and imprisonment. "Unlimited toleration," therefore, is a misleading phrase.

Bancroft the historian who had been misled into saying that Lord Baltimore was the first ruler in the history of the Christian world to establish religious liberty as the basis of a state, carefully omitted that statement in his latest edition (1888), and says that Roger Williams was "the first person in modern Christendom to establish civil government on the doctrine of liberty of conscience" (p. 255).

Guatemala hears that radios are supplanting phonographs in many homes in the United States, which leads Rev. Ed. M. Haymaker, Presbyterian missionary, to plead that serviceable phonographs and records which are thus being discarded be sent as missionary gifts to him at Apartado 174, Guatemala, Central America, for use in the hospital, the nurses' home or the schools.

"The secrets God keeps must be at least as good as those He tells."—George MacDonald.

A good deal is being said and written just now about Indulgences. If you send 10 cents to this office you can get a copy (while they last) of the booklet "Tetzel Redivivus," containing facsimiles of three Spanish examples dated 1899, each of which has the price printed on its face.

THE PAPAL WAR ON THE AMERICAN PEOPLE

The non-Catholic population of this country, taken altogether, seems to have no conception of the hatred of the Papal political junta in Rome not only for Protestantism, but for all its works. The British and American systems of government are the product of Protestantism, and, in the last analysis, both of them rest on the Bible. This fact is in no way affected by any divergence in practice from the principles set forth in the New Testament either by the Governments or the peoples of these two nations.

These are the only two nations of which this can be said, and the comparative failure on the part of a score of Roman Catholic countries to provide themselves with civil and religious liberty, by the expedient of writing "Constitutions" modeled upon ours, shows that the spirit of the Bible is absolutely essential for the creation of civil and religious liberty that will actually be "the real article."

Many are the forms of warfare which the Roman Curia has adopted since the year 1534, when was passed the Supremacy Act (26 Henry VIII, cap 1), by which the title of "Supreme Head on earth of the Church of England" was conferred on the King, and in the same year the Convocations of Canterbury and York abjured the Pope's Supremacy. But this said Church of England was not the Anglican Church of to-day, for five years later Parliament passed penal laws against Protestants, in the Six Articles Act

upholding teachings of the Roman Church. But while Henry did not believe a single Protestant doctrine he was a good practising Catholic all the days of his life, and in his will left money for masses for the repose of his soul, he did undoubtedly build better than he knew, by delivering England as a nation from the domination of the Pope. He was an anti-Clerical Catholic—a prototype of the Waldeck-Rousseaus, Combeses Briands and Herriots of our day in France.

In later years the influence of the Reformation in Germany and of the Bible on which it was founded, delivered the nation from the spiritual domination of the Vatican as Henry had delivered it from that domination in material things.

The Pilgrim Fathers brought Protestantism with them, and with the open Bible the foundation of the real "American" brand of democracy crystallized into our Constitution and expressed in our Declaration of Independence, all the salient features of which were condemned by Pope Leo XIII in the Encyclical "Immortale Dei," 1885.

A book published in 1914 by the Bureau, Masonic Hall, New York, Chattin Bradway, Bureau Manager, gives in great detail the story of the war on American liberties by the agents of the Vatican during the last century.

To-day the priests of the Roman

Church are conducting a vigorous offensive war against the welfare of the American people on three specific issues, as to the first of which the nation has already declared its will by the enactment of the Eighteenth Amendment, while the other two are still before the public. These are:

1. Prohibition.
2. The Towner-Sterling bill.
3. The Child Labor Amendment.

Apart from the merits of these measures, there can be little doubt that behind the fact that the observation of the two latter would weaken the hold of the alien Church upon its membership lies the purpose of setting various sections of the American people against each other, "Divide and rule" having been one of the Roman maxims for centuries.

In the same way there is good reason to believe that when the priests of Rome obtained a court decision in Ohio many years ago to exclude the Bible from the public schools, the ultimate object was to produce just the widespread lawlessness and contempt for human authority as well as divine that we see exemplified every day by the actions of the Church itself in relation to the Federal law embodied in the Volstead Act, and State and municipal laws against gambling and Sabbath desecration.

And now is being carried on an intensive literary campaign by the Roman hierarchy for the subjugation of the nation. New and extensive plans for the falsification of history

are being put into operation, supported by large sums of money. The country is being flooded with pamphlet literature, much of it containing such a mixture of falsehood and truth so skilfully blended that it takes much more knowledge of the topics dealt with than is possessed by the average non-Catholic that many will doubtless be deceived, specially among those who have little or no experience of personal salvation. And one of the most common and effective methods of misinformation by Roman writers is the statement of facts, essential features for the proper understanding of the matter at issue being carefully omitted.

And "Protestant speechlessness" still continues. In vain have we looked in the denominational press for any comment either on the huge "Holy Name" political demonstration in Washington just before the last election, or Cardinal O'Connell's insolent assertion of the supremacy of the Pope "now gloriously reigning" over "all Christendom," or Mr. John Jay Chapman's letters to Bishop Lawrence, of Massachusetts, on the election of a Roman Catholic to be a Fellow of Harvard University.

It is true that the present generation is largely placed at serious disadvantage by the "Protestant speechlessness" of the one preceding, and this forms an additional reason for outspokenness on the part of the Protestant pulpit and press of to-day. Let each one do his part.

"SAINTS" IN DAILY PAPERS

Few things show the extent of the "influence" of the Roman Church over the press more than some things that are printed in the columns of some dailies concerning matters ecclesiastical. For example, the Philadelphia "Ledger," Dec. 28, 1924, prints in a news item from London that a piece of church furniture—a reliquary—is to be sent to Rome from England. This container is made of gold and contains the "sacred bones" of six alleged "saints" "placed there and sealed by Pope Clement XII in 1720." It seems that when Peronne, Flanders, was bombarded the walls of the church housing this reliquary fell in. We are gravely told that "according to the story" some British soldiers approached the smoking ruins and "observed a strange light like a will-o'-the-wisp over a certain spot." Anybody who observed such a singular phenomenon under such circumstances might be excused if he, even "at great risk" went to investigate the source of said "strange light," and one soldier did so and found the reliquary, "its fragile seals unbroken and the glass uninjured." Further details, more or less in keeping with the foregoing, fill out the "news" dispatch, which the "Ledger" apparently expects a number of its readers to believe.

Again. The Boston "Transcript," Dec. 20, 1924, devoted over a column to a Toronto dispatch concerning the beatification of five French Jesuits, pioneers who "boldly penetrated to the very heart of the continent with

the avowed purpose of converting the savagery of the new world to Christianity and transforming the whole continent into an empire that would be Christian and at the same time French." One of these missionaries was named Breboeuf, and Parkman is quoted as giving currency to certain "visions" alleged to have been seen by him. Among others the "Transcript" mentions these: "Demons in troops appeared before him, sometimes in the guise of men, sometimes bears, wolves or wildcats. He called on God, and the apparitions vanished. Death like a skeleton menaced him, and once, as he faced it with unquailing eye, it fell powerless at his feet. A demon, in the form of a woman, assailed him with the temptation that beset St. Benedict among the rocks at Subiaco but Breboeuf signed the cross and the siren melted into air. Angels appeared to him; and more than once St. Joseph and the Virgin."

We are, by implication, also asked to believe the following: "There are records, too, to show that after death the spirit of Breboeuf worked at least two miracles. Once a Huguenot, fierce, proud and hostile, became as gentle as an angel after the Mother Superior of the hospital in which he lay in Quebec, mixed a few particles of bone dust from one of Breboeuf's relics with the patient's gruel. Two missionaries to the Onondagas also ascribed their salvation from mortal peril to the intervention of Breboeuf's spirit."

That the priests of Rome should spin such yarns as these to their own

people from their own pulpits and in their own press for the edification of persons whose priest-controlled education has created a mentality that will give credence to such things is natural enough. For people who have been educated to believe such stories, it must be supposed that this is the kind of stories such people believe, but the printing of them in a daily paper is, in our opinion, an insult to the intelligence of its readers, whether Protestant or Catholic.

And it must be supposed that strong "influence" was brought to bear to procure the insertion of such matter in such a paper.

BARONIUS ON VATICAN DEPRAVITY

Lest we should appear to magnify the gravity of this particular situation, we shall quote the language of a recognized authority in the Roman Church itself. Cardinal Baronius describes vividly the scandalous lives of Theodora and her two daughters, Theodora and Marozia, whose connection with the Papal chair may be inferred from this quotation:

"Such was the unhappy state of the Holy Roman Church at that time that everything was managed by the will of that most powerful harlot, Theodora the elder. Sees were changed, bishops appointed, and (which is dreadful to hear and unutterable) there were intruded into the See of Peter paramours, false Pontiffs, who are only recorded in the Catalogue of Roman Pontiffs in

order to mark the chronology of the period. For who can count as lawful Pontiffs men of this kind, intruded into the See by harlots, without law? Never is there any mention of the clergy choosing them, or even consenting afterwards to their election. All the canons were suppressed, the decrees of the Pope stifled, ancient tradition proscribed, all the ancient customs and sacred rites in electing the Roman Pontiffs altogether extinguished. Christ (as it seemed) was fast asleep in the ship, regardless of these things, nor was there one to awake Him—these monsters creating priests, deacons and cardinals like themselves." (*Annals Eccle.*, ad, an. 912.)—"The Catholic" (Dublin), Dec., 1924.

"Infinite possibilities lie concealed within the least work done for Jesus in the power of the Holy Ghost by a sincere heart."—Spurgeon.

Marc Sangnier? Never heard of him? He was a French Catholic who read his Bible and created a large number of "cercles d'etudes" to prevent young men—more particularly—from becoming atheists and infidels, and keep them within the Church. But Pope Pius X crushed the whole enterprise. The reason why will be found in "How Pope Pius X Crushed the French Sillon." Ten cents. Can be obtained from our office.

PAPALIST "INTELLECTUALS" WITHOUT RELIGION

From time to time we have informed our readers as to the spiritual bankruptcy of the Roman Church as attested by its own organs, and we are all more or less familiar with the exhibitions of superstition and ignorance in our own city, as evidenced by "religious" demonstrations in our streets by immigrants from Southern Europe, in which fireworks and the pinning of greenbacks on the drapery of images form conspicuous features. But the evidences of the results of Roman teaching upon the highly educated men in the Church are not so frequent. Still they exist—and in "black and white."

"Inter-America" is "a monthly that links the thought of the New World," published in New York, and in the August issue (1924) were more than one article showing the failure of Papalism to afford peace of soul, or even assurance of happiness in the future, to those who should be best able to understand its doctrines and appreciate any blessings that it might have to bestow.

Luis H. Debayle is a distinguished Nicaragua physician, educated in his own country and France, who has traveled widely and knows many literatures and peoples, and is a professor in the Universidad de León, and a member of the Academie de Médecine of France and other learned societies. But, in spite of all his learning, he has no personal acquaintance with God, and has not the slightest realization of His love toward him, or of the power of the salvation of Jesus Christ to give him the peace and joy and rest that come from its enjoyment. Of God he writes:

The monosyllable "God" concretes to our spirit the entire universe and the miracle of the "evident invisible," quoting Victor Hugo: "Dieu est l'invisible evident."

When he is "weary with the journey, overwhelmed by the miseries of life, distressed by the clash of obstacles, saddened by disenchantment and filled to overflowing with bitterness because of the reality and injustice and fallacy, I enter my library and I feel garrisoned. . . . I scan your pages of truth, faith and peace. . . . What more august peace than the peace of the library!"

Concerning "Religion" he writes that "fanaticism is to religion what madness is to reason," and "superstition and fanaticism dishonor and prostitute religion." "Amid the doubts that the thousand arguments of the thousand schools may awaken in my spirit, and in the presence of the hesitation that the lack of due knowledge on the subject may induce in me, I choose the religion of my fathers."

Further on he speaks of morality as being the "essential basis" of religion, whereas, of course, the fact is that it is the possession of true religion

that makes the individual "moral." He also says that he has "been stirred to defend" the Roman cult by observing the fidelity of others to their respective creeds, but he is silent as to his line of defence, plainly showing that it has not brought into his life any experience enabling him to demonstrate its superiority—or even real advantage to himself.

* * *

The last article of the number is perhaps the most remarkable of all, as showing the distance that an "intellectual" can travel from the teachings of the Church in which presumably he was brought up. Eugenio Maria de Hostos was born in Porto Rico in 1839 and died in Cuba in 1903. He is introduced as having "laid the foundations of a new science—social morality, a branch of sociology," and Rufino Blanco Fombona says that he discovered and taught that the solution of "the problem of morality consists in causing the man of this civilization to be as worthy and good, as rational and conscientious as, from the intimate correlation of reason with conscience and of conscience with happiness, he ought to be and can be to-day." The morality of Hostos "was lacking in ultraterrestrial sanction" "because neither reason nor conscience needs, in the practice of duty and in the thoughtful search for goodness any other stimulus than the exalted dignity of goodness and duty." "Morality is based on natural realities alone, and conscience does not impose on us or govern us, save in so far as its precepts are founded on natural realities."

Hostos evolved what is called "sociopathy," or treatise on social diseases, doubtless inspired by the effects of Papalism upon the peoples of Hispanic America during the last four hundred years. "The united states of Spanish origin continue to be a case of sociopathy." While the Roman Church is not named this sentence is all the more significant in view of the Vatican activities in our country at the present time.

"The ignorance of all serves perfectly for the exaltation of the few that devote themselves to throwing everything into turmoil in order that they themselves may be the arbiters of the general life." He concluded his exposition of Hispanic-American pathology with these terrible words: "The function of law (among such peoples) can in no wise be regular. This irregularity constitutes the most dangerous of the judicial diseases from which human societies can suffer."

No man has even been seen to lift himself by his boot-straps, nor have the flowers of liberty and true morality ever been known to grow from seeds of autocracy, ignorance and superstition.

<p>"Despise no little service, but be grateful for the opportunity to use it."—Spurgeon.</p>	<p>"Expect great things from God; attempt great things for God."—Carey.</p>
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